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EDITED BY

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"Catholic parents, teach your children to take a special interest in the history of our own country. . . . We must keep firm and solid the liberties of our country by keeping fresh the noble memories of the past."--*Fathers of the III Plenary Council of Baltimore.*

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Detroit in Early Times.—Very Rev. Gabriel Richard.

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The vicinity of the great lakes was especially blessed not only in receiving the faith at a very early period of our history, but also in witnessing the heroic lives of some of the most noted missionaries of the New World, whether confessors or martyrs—names that will be held in everlasting remembrance. An interesting list of these names could be made, extending from early in the seventeenth century to the present time. Romance could furnish no more daring adventurers, science no more zealous and trustworthy advocates, and the amphitheatre of Rome no more heroic martyrs. It is ignorance of their lives that accounts for the small number of those who admire them. The close of the last century and the early part of this, witnessed the life and labors of one of these, who, with a brief notice of Detroit, the principal scene of his labors, will form the subject of the present article. I refer to the Very Rev. Gabriel Richard.

Detroit, like Niagara, was one of the keys of the great West, as its name, "the Narrows," sufficiently indicates; and it attained, in consequence, an early importance in French-American annals. It would be difficult to determine at what precise time, or by whom, the site of the present city of Detroit was first visited; but the earliest authentic record extant, is that of the Sulpician missionary, Rev. Dollier de Casson, who set out with La Salle in his expedition of 1669-1671. On the last day of September, 1670, La Salle parted from the missionaries when they were on Grand river, north of the eastern end of

Lake Erie, and the historic world has since been engaged in trying to learn or conjecture his wanderings for the next couple of years, a point with which we are not at present concerned. The missionaries left to themselves, descended Grand river to the lake, with the determination of continuing their journey to the homes of the Potawatamie Indians, whom they were desirous of converting to the faith. But fortune played various freaks with them, due in part no doubt to their inexperience. They passed west on the lake, and wintered at Long Point, on the northern shore. Planting a cross in the spring and attaching to it the arms of the King of France, in token of their taking formal possession of the country in his name, they set out once more on their western course in the spring of 1671. At Point Pelée, near the western end of the lake, they met with a grievous mishap in the loss of much of their baggage, but especially in the loss of their altar vessels and furniture, which were swept away by being left for the night too near the water's edge. This was a heavy blow, as it deprived them of the consolation of offering the divine sacrifice, and they determined to return to Montreal for a new supply, which was absolutely necessary for the prosecution of their missionary labors. But they concluded to continue as far as Michilimacinac, whether with a view of returning by the old route of the Ottawa river, the route to the Huron country, or not, it would be useless to conjecture. As they proceeded they found near the spot where Detroit now stands, a painted rock, evidently an Indian manito, against which their zeal was especially enkindled by the remembrance of their recent disaster, which they attributed to the machinations of the evil one, who was represented by the hideous figure before them. They accordingly broke it in pieces and threw them into the deepest part of the river. They next passed through Lake St. Clair, and entered Lake Huron.¹

Another authority, however, maintains that, "the site of Detroit was visited by the French as early as 1610."²

But this is a point which, I think, it would be difficult, not to say impossible, to prove. The nearest approach to the place was in the expedition of Champlain to the Huron country and the southern extremity of Georgian bay, in 1615; but it did not reach Detroit river

¹ *La Salle*,—Parkman, pp. 18, 19.

² *American Cyclopaedia*, Article Detroit.

by many miles. It may be remarked, in passing, that Lake St. Clair, near to which the city of Detroit stands, was not named, as many imagine, after General St. Clair, or any other American celebrity, but is a change of the name of the Christian virgin, St. Clara, of the thirteenth century, whose French designation was Sainte Claire. This, like many other Christian terms in the New World, rightly understood, not only marks an historical event, but also attests the piety of those who conferred it. When La Salle's famous ship, *the Griffin*, the first to unfurl her sails on the waters of the great lakes, was finished, he set sail from the eastern end of Lake Erie, on the 7th of August, 1679, and passing through this lake on the 12th, honored it with the name of the saint whose feast was celebrated by the church on that day, which being St. Claire, the lake received that name.³

The English were not slow in opening up trade with the Indian tribes of the west, and as early as 1685, governor Dongan, of New York, "sent a party of armed traders in eleven canoes, commanded by Johannes Rooseboom, a Dutchman, of Albany, to carry English goods to the upper lakes." The year following, Denonville, who had succeeded Le Barre, as Governor-General of New France, sent an order dated June 6, 1686, to De Lhut, a noted frontiersman, who was then at Michilimacinac, to proceed with fifty *Courreurs de bois* to the outlet of Lake Huron, and build a stockade fort, with a view of checking the encroachments of the English.⁴ The miniature fortification, which was called St. Joseph's, was abandoned in 1688. It was left for Antoine de la Motte Cadillac to lay the permanent foundation of the future city, which he did in 1701, by the building of Fort Pontchartrain, so named in honor of Jerome Phelypeaux, Count de Pontchartrain, Minister of the Marine. Its history was that of a frontier trading post, which was gradually assuming the appearance and proportions of a town, till, by the overthrow of the French power in North America, it passed into the hands of the English in 1763. The following is a description of it at that time: "The center of the settlement was the fortified town, currently called *the Fort*, to distinguish it from the straggling dwellings along the river bank. It stood

³ *La Salle*.—Parkman, pp. 138, 139.

⁴ *Frontenac, &c.*—Parkman, p. 128.

on the western margin of the river, covering a small part of the ground now occupied by the city of Detroit, and contained about a hundred houses, compactly pressed together, and surrounded by a palisade. Both above and below the fort, the banks of the stream were lined on both sides with small Canadian dwellings, extending at various intervals for nearly eight miles. Each had its garden and orchard, and each was enclosed by a fence of rounded pickets.⁵ But no sooner had it passed into the hands of its new masters than it was subjected to a siege of eleven months in the conspiracy of Pontiac. In 1778 it contained about sixty log houses, 300 inhabitants, and a Catholic church. The same year the British erected a fort, at first called Fort Le Nault, but after the war of 1812, known as Fort Shelby, which remained till 1827. By the treaty of peace between the United States and Great Britain, in 1783, Detroit was ceded to the former, but the Americans did not take actual possession till 1796. The place, with the exception of one house, was destroyed by fire in 1805. The present city was laid out in 1807. Let this suffice for the civil history, while attention will now be turned to its religious annals.

The Rev. Dollier de Casson, and his companions, were, as has been said, the first priests to visit the site of Detroit; but, though they set out with the intention of laboring for the conversion of the Indians further west, they did not exercise the ministry in this place, as they had lost their altar vessels and furniture. It is probable that some of the Jesuit missionaries visited it after it began to be permanently occupied by the French, but of this there is no certain record. It was rather left to the Recollects. Says the author of a biographical notice of Very Rev. Father Richard: "Mr. Dilhet, a Sulpician, who was a missionary in that region in 1798, informs us in a manuscript now in possession of the writer, that after having consulted the ancient records of the place, he could find no mention of an election of trustees (*marguilliers*) before the year 1744, when Father Bonaventure was pastor of Detroit. According to the popular tradition, however, other Franciscan (Recollect) priests had preceded him in the holy ministry. He was succeeded by the Rev. Simplicius Rocque, who administered the affairs of the parish with much zeal and wisdom, and corrected

⁵ *The Conspiracy of Pontiac*.—Parkman, vol. I, pp. 213, 214.

many abuses which had prevailed among the people, such as selling liquor to the Indians at the risk of intoxicating them, the insubordination of trustees, &c. The church being too small for his congregation, he erected another of much larger dimensions. Father Rocque was followed in the parochial office by Rev. Mr. Payet, a clergyman of high character, who served the mission from 1780 to 1787, when he was recalled by the Bishop of Quebec, who appointed him his secretary. After the departure of Mr. Payet, the parish was confided to the care of Rev. Messrs. Hubert and Frichette, the former of whom was subsequently elevated to the episcopal chair of Quebec, and the latter remained in charge of the church at Detroit until the year 1796." The territory then passed under the jurisdiction of the United States, and the church under that of the Bishop of Baltimore, who "appointed the Rev. Mr. Levadeux, a Sulpician, pastor of Detroit, with the powers of Vicar-General, which he had previously exercised in Illinois."⁶ To him Father Richard was appointed assistant, arriving in Detroit in June, 1798. But before tracing his career in his new field of labor, it will be necessary to cast a glance at his life up to that period.

Gabriel Richard was born of respectable and pious parents, at Saintes, in France, on the 15th of October, 1764, his mother, it is said, being a relative of the illustrious Bossuet. Having received the rudiments of his education and studied the classics, he felt himself called to the sacred ministry, and entered the seminary at Angers, where he completed his course of theology. He next went to Issy, a seminary of the Sulpicians, outside the city of Paris, where candidates for the priesthood are sent to make their immediate preparation for the reception of Holy Orders. The church owes much to the Society of St. Sulpice, a body of secular priests, founded in Paris by the saintly Monsieur Jean-Jacques Olier, in the year 1645, principally for the purpose of educating students for the priesthood. In 1791, at the time of Rev. Gabriel Richard's elevation to the sacred ministry, his native country was in the depth of the Reign of Terror, and the most zealous had to bide their time in silent resignation. The Superior-General of the Sulpicians, the Abbé Emery, determined,

⁶ *The Metropolitan Catholic Almanac, for 1855, p. 45, from which many of the facts of this paper are taken.*

with the approval of Bishop Carroll, of Baltimore, to found a house of the Society in that city, with a view both of securing a home for his scattered spiritual children, and of preparing laborers for the extensive field awaiting cultivation on this side of the Atlantic. Several priests came over in 1791, under the leadership of the Rev. Charles Nagot, and opened St. Mary's Seminary, in Baltimore, which is still a most flourishing seat of ecclesiastical learning. Father Richard was at this time superior of the seminary at Issy, which is a sufficient evidence of his worth and of the esteem in which he was held by the Society to which he belonged.⁷ Leaving his native land in company with Rev. Messrs. Cequard, Matignon and Maréchal, the latter afterward Archbishop of Baltimore, he sailed for America, arriving in Baltimore June 24th, 1792. At the request of Archbishop Carroll, he took charge of the Catholics of Illinois, who were for the most part Canadian French, a favorable circumstance, as he was not yet familiar with the English language, and who were settled principally at Prairie Du Rocher, Kaskaskia, and the surrounding country. The prospect was not encouraging, as we learn from his letters. He says: "The people of Kaskaskia are the worst in all Illinois. There is no religion among them, scarcely any one attending Mass, even on Sunday. Intemperance, debauchery and idleness reign supreme." On the other hand he writes: "I am tolerably satisfied with my little village of Prairie du Rocher, though grave scandals are occasionally witnessed here. My chief consolation is derived from five or six English families, who live ten or fifteen miles from this." The following year the station of Cahokias, another French settlement some distance further up the Mississippi, in Illinois, was added to his mission, his predecessor there, Rev. Mr. Levadoux, having been transferred to Detroit. It numbered some three hundred souls, and had a church, erected a short time before. But these places could be occasionally visited by the pastor of Vincennes, Rev. Benedict Joseph Flaget, or by one of the priests in Kentucky, and it was necessary, in the scarcity of missionaries then existing, to send another to Detroit who should assist in ministering to the scattered settlements, as well as to the Christian Indians in the vicinity of the great lakes. Father Richard was accordingly directed by the bishop to proceed to Detroit,

⁷ *Life, &c. of Rt. Rev. B. J. Flaget*, Dr. Spalding, p. 25.

and act as assistant to Father Levadoux. He arrived in June, 1798. The jurisdiction of the pastor of Detroit embraced at that time the States of Michigan and Wisconsin, but the principal Catholic settlements were Detroit, with its stations along the coast, Rivière aux Raisins, with its neighboring settlements, and Mackinaw, with an entire population not exceeding six thousand souls. Here again the opportunity afforded Father Richard for learning the English language was but meagre, inasmuch as nearly all the Catholics were, as in Illinois, French Canadians. Still he made it the object of special study, and in the end succeeded in attaining a fair knowledge of it. The Catholic inhabitants of the town of Detroit did not exceed perhaps a dozen at the time Father Richard arrived.

He set out on his first missionary tour about a year after his arrival, beginning with those of Michilimacinae Island, about twenty miles from the old Jesuit station of Michilimacinae, or Point St. Ignatius. This tour of the zealous missionary is best told in his own words, in a letter to his ecclesiastical superior, the Bishop of Baltimore. The description, if not very flattering in some points, is what might be expected from the long intervals that elapsed between the visits of missionaries; and it further affords an illustration of the arduous lives of the priests who in early times labored in the then far West. He says: "I left Detroit on the 20th of June, in a vessel belonging to the United States, and after a terrible squall at Saginaw Bay, on Lake Huron, arrived at Mackinaw on the 29th of the same month. I met there a great many people; near a thousand men visit this place in the summer season, but most of them remain only a few weeks. It is a grand rendezvous for traders from Lake Michigan, the Mississippi, Lake Superior, and other points, and contains about fifty houses. I found there a large number of children, for more than than thirty of whom I supplied the ceremonies of baptism. They were over seven years of age, and most of them illegitimate. It is painful to see so many poor creatures left without instruction, several of them scarcely knowing how to make the sign of the cross. I am informed that there are many others in the same condition at different places, which the people call *hive'nemens*, (winter quarters,) viz: at St. Joseph's river, Wisconsin river, Prairie du Chien, Green bay, St. Mary's Falls, at several rivers along Lake Superior, at Grand

Portage, and at points still further to the northwest of Lake Superior, where the great northwest company of Montreal employ annually seventeen hundred men, almost all Canadians. Grand Portage, near the west end of Lake Superior, is on the American side, and, as I have been told, is a trading post like Mackinaw, where nearly a thousand men assemble in the summer time, and after a short stay disperse to their *hivernemens*.

"For two months after my arrival I taught the children the catechism every morning, and in the evening I recited prayers in the church, after which I gave a familiar explanation of various points of Christian doctrine. On these occasions a good number of persons, particularly visitors from abroad, were present in the church, which is only forty-five feet long and twenty-five wide. Being built of cedar, it will last many years yet, though it is very old. On the 3d September I paid a visit to the Ottawas, who live on the east side of Lake Michigan, forty-five miles from Mackinaw. The late chief of the tribe, who died two years ago, had been baptized. But among thirteen hundred persons who are there, men, women and children, only one, so far as I could ascertain, has received baptism. I saw the place called *La Mission*, where Father Dujaunay formerly lived," who had been there from the year 1742 until 1765. "There remains only a large cross on the shore. . . It is five miles north of the Ottawa village. I inquired of the Indians in your name, whether they wished to have a priest among them, for their instruction, or at least that of their children, and they appeared to be much gratified that you and Mr. Levadoux should take an interest in their welfare; but, Indian like, they requested to be allowed a few days for consultation among themselves, after which they would send me an answer. After having spent two days among them, I returned to Mackinaw on the 6th, and remained there until the 24th of September; but up to that time I received not a word of reply from them, although many came to the island at different times. The truth of the matter is, they are so much addicted to the use of ardent spirits, that they care very little about religion." The good father then remarks, as well he might, on the evils resulting from the excessive use of strong drink among the savages. Gladly would he have remained at Mackinaw to instruct the young and reclaim the old, but his serv-

ices were demanded at Detroit ; and he hastened to return, stopping on the way at St. Joseph's Island and St. Mary's Falls, and arriving at Detroit in October.

Father Levadoux having been recalled to France not long after, Father Richard became pastor of the parish and its dependencies, an event which was marked by an enlargement of the church and zealous efforts to correct abuses and instil into the minds of the people a spirit of greater piety. With a view of assisting in preparing other laborers for the extensive field committed to his pastoral care, he and his assistant, Rev. Mr. Dilhet, opened a school in the autumn of 1804, in which Latin, geography, ecclesiastical history, church music, and the practice of mental prayer were taught.

On the 11th of June of the following year, occurred the burning of the city, already mentioned. The Catholics of the surrounding country had assembled to assist at the exercises of the jubilee. On hearing that three houses were already destroyed, and little hope was entertained of saving the rest, Father Dilhet writes that he "exhorted the faithful who were present to help each other, and immediately commenced the celebration of low Mass, after which we had barely time to remove the vestments and furniture of the church with the effects of the adjoining presbytery, when both buildings were enveloped in flames. In the course of three hours, from 9 A. M. till noon nothing was to be seen of the city except a mass of burning coals, and chimney tops stretching like pyramids into the air. . . . The city contained at least one hundred and fifty houses, mostly frame, which caused the fire to spread with the utmost rapidity. The number of people in the town being unusually large, there was ample force for removing the merchandise and furniture of the inhabitants, which were in a great measure saved. No personal injury was sustained during the fire." A temporary chapel was immediately built ; but the people were placed in a trying position ; for, not only were their own homes and the church to be built from the ground, but both their zealous pastor and his assistant were ordered by their superior to return to France, inasmuch as the affairs of religion were beginning to assume a brighter aspect in that unhappy country. But the trustees of the church who had long been a source of great annoyance

to him, circulated calumnious reports to his discredit and caused a writ to be issued against him, which forcibly prevented him taking his departure. It was only the beginning of a trouble which continued for many years, and bore bitter fruits for religion. At his request he was authorized by the bishop to erect a church under his own immediate control, "to prevent," as he said, "the constant and troublesome interference of some of the church wardens." But in the midst of his trials he had the sympathy not only of the better and greater part of his own flock, but also that of the people at large, of whom the Catholics formed a very small portion. As an evidence of this, the governor of the territory and many other Protestant gentlemen invited him, in 1807, to preach to them. "He accordingly held English meeting every Sunday at noon in the council house, where he delivered instructions on the general principles to be adopted in the investigation of truth, the causes of our errors, the spirituality and immortality of the soul, and the evidences of Christianity in general, intending at a later period to touch upon the distinctive doctrines of the Church."

We saw in the last number of the RESEARCHES that Father White was the first person to set up a printing press in any of the English speaking colonies in America; and here we are to learn that Father Richard, another Catholic priest, set up the first one in the great north-west. This important event took place in 1809. For the purpose of better instructing his own flock, and of affording the people in general a clearer idea of the teachings of our holy religion, he issued a French periodical entitled *Essai du Michigan*; but the work was premature, the scattered character of the population, and the irregularity of the mails prevented its success. But the press, being the only one in the State, was not permitted to remain idle; it did good service for many years.

By the consecration of Rev. B. J. Flaget, as first bishop of Bardstown, November 4th, 1810, Father Richard passed under a new ecclesiastical superior, as Detroit was embraced within the extensive stretch of the new diocese.

As his firmness and love of proper discipline had brought him into trouble with the trustees of his church, so during the war of 1812, his

patriotism aroused the animosity of the English, who took him prisoner and carried him to Sandwich, near Detroit, in Upper Canada, where he was detained for a time.

But clouds gathered thick on his path owing to the insubordination of the trustees in the matter of the erection of the new church to replace the one destroyed by the fire. To such extremes did they proceed that Bishop Flaget found it necessary to have recourse to the severest measures to bring them to a sense of their duty, and on the 24th of February, 1817, he issued a pastoral letter in which he placed the church under interdict. It was not until the 9th of the next June that the interdict was removed by the bishop on a visit to the city, when it was found that order had been restored with fair hopes of its continuing. At the same time the bishop conceived the idea of trying to have the place raised to the dignity of an episcopal see,⁸ an event which Father Richard did not live to witness. With a view, however, of hastening that desired event, he set out on a visitation of his extensive missionary field. "Having left Detroit in July, 1821, he spent three weeks at Mackinaw in missionary duty, after which he embarked in a large batteau, encamping every night with his party on land. They were occupied an entire month in coasting the eastern shore of the lake. On arriving at Marquette river, they were detained several days by contrary winds, which afforded Mr. Richard an opportunity of inquiring about the burial place of Father Marquette. . . . 'The Indians,' says Mr. Richard, conducted me to the spot where the river emptied in 1675, when Father Marquette died there on the 9th of May." Mr. Shea corrects the date to the 18th of May. "The mouth of the river," continues the narrative, "is now at least three thousand feet more to the south than at that time. . . . The spot which they pointed out to me is about two hundred and forty feet from the shore of the lake, south of the former bed of the river. . . . I planted a cross there, in the presence of eight Ottawa Indians and two white men, placing it in the spot where, according to the statement of the Indians, a former one has stood, but which had been carried away by the wind three years before. With my penknife I engraved on it the following inscription: Fr. J. Marquet, died here 9 May, 1675.

⁸ *Life, &c., of Bishop Flaget*.—Spalding, p. 187.

“On Sunday I offered up the holy Sacrifice, under a tent, near the present mouth of the river, and in the afternoon we went in procession, fifty in number, English, Canadians and Indians, marching two by two along the sandy shore of the lake and singing the Litany of the Blessed Virgin, to the grave of Father Marquette. You may conceive that it was easy to be eloquent in that desert place, and over the grave of a missionary who is said, in the tradition of the country, to have wrought miracles. After singing the *Libera* we returned to our chapel and camp, chanting the Litany of the Saints. During the night, the wind which had been adverse, became favorable, which we attributed to the aid of the good missionary whose grave had been the object of our veneration. . .”

One of the objects of Father Richard's journey was to be able to assist at the conclusion of a treaty between the Potawatomi Indians and the governor of the north-western territory, which took place at Chicago, where he hoped to use his influence successfully for the appointment of a Catholic missionary for these savages. But delays prevented him from arriving in time, and the consequence was that a Baptist minister was named; but the Indians would not receive his ministrations. Continuing his journey he went to St. Louis, and thence to Bardstown and Cincinnati, at the latter of which he was present at the ordination of Rev. Vincent Badin, nephew of the Very Rev. Stephen Badin, who, soon after accompanied him to Detroit as his assistant.

By the erection of the See of Cincinnati, June 19th, 1821, and the consecration of Rt. Rev. Edward Fenwick, on the 16th of the following January, the ecclesiastical superior of Father Richard was again changed, and he became a subject of the new diocese. “From an interesting letter of Mr. Richard to Archbishop Maréchal of Baltimore, dated Dec. 22d, 1822, we learn that there were only five churches or chapels in Michigan and the north-west, with a Catholic population of about 6,000 whites, and a certain number among the savage tribes of that region. For the service of this immense district of country, Mr. Richard had no assistance but that of the Rev. Mr. Badin, above mentioned.”

The year 1823 saw Father Richard playing a new roll not only as far as he was himself concerned, but also as far as relates to the

clergy of this country in general ; for in that year he was elected to Congress. So far as I am aware this is the only instance in which a priest held that position. Father Richard's deportment in Congress is described as commanding much respect. "He spoke little, but that little wisely, and did much for his constituents, and for the Union." The appropriation for roads, made at his instance, and other acts, attest the efficiency of his service in the National legislature. He especially interested himself in behalf of the Indians residing within the limits of his jurisdiction, who, on more than one occasion, made him the bearer of a petition to the President. The following, which was sent from the Ottawas, will show the nature of these communications.

"Father—I now wish that you hear me and all your children in this distant country. They stretch out their arms to you and press your hand. We, the heads of families and others, residing at Arbre Croche, earnestly pray and supplicate you, respected father, to allow a *black gown* to live among us, a preacher like those who instructed the Indians in the vicinity of Montreal. Father, have charity for your children ; listen to them. We desire to be instructed in the same religious principles that our ancestors had, when the mission of St. Ignatius (at Arbre Croche,) still existed, in 1765. We come to you, the Great Chief of the United States, and entreat you to assist us in building a house of prayer for the minister of the Great Spirit whom you will be pleased to send us, for the instruction of us and our children. We will give him land to cultivate, and will endeavor to please him and follow his advice. We shall then be happy, if you will send us a man of God, such as our fathers had. It is the wish of your devoted children. They hope that you will hear them. They ask nothing more at present. All your children, father, offer you the hand, and press yours with all the affection of their heart.

Signed,

MAGATI PINSINGI," or

Dec., 1823.

BLACK BIRD.

Father Richard, during his residence at the capital of the Nation, was the recipient of applications from various Indian tribes residing in the north-west for Catholic missionaries. The following letter which he addressed to the Ottawas in 1826, will be read with interest,

as showing both his own zeal for their welfare, and informing them of the fact that the President of the United States could not, according to law, appoint their religious teachers. This was, of course, before the time when the late President Grant felt himself called upon to dictate to the Indians what religious denomination they should attach themselves to, by denying them the spiritual teachers they desired, and sending them others whom they did not want, and whose teachings they did not accept. Whatever may be the condition of a people, whether savage or civilized, it never is and never can be the right of any man, no matter what his position, to force upon them teachers in matters of religion whom they do not want, or deny them the ministrations of such as they prefer. Both the law of nature and the Constitution of the United States accord them an inalienable right of worshipping God according to the dictates of their own consciences. Father Richard answered the various communications of the Ottawas in the following letter :

“ To the different Chiefs, Lapapous, Black Bird, and others, and all the Ottawas of Arbre Croche, health and blessing from the Great Spirit.

MY VERY DEAR CHILDREN:—I received with great pleasure the different letters which you sent me last autumn. I have read them over several times, and sent copies of them to France where they will be read with interest, and together with mine will assist in obtaining funds for establishing a school at Arbre Croche. By the laws of the United States, your father, the President, cannot found a school among the Indians. This must be done by some zealous and charitable persons, and when the good work will have been commenced, the President, upon the recommendation of the governor, may afford some aid. For this reason I have been obliged to apply to your old father, the Frenchman, to obtain a *black gown* of his nation, and the means to build a school house at Arbre Croche and other places where the Jesuits formerly were. Have patience, my children. The Master of Life sees your good will. He permitted your fathers to be deprived of missionaries, because they did not profit sufficiently by their instructions. Now that you desire to learn how to serve the Great Spirit, He will have compassion on you as his children, for whose sake He sent His

Son Jesus, who died for you on the cross. . . . Be sober. Pray the Master of Life to bless you, to make you good. Bring up your little children in the fear and respect of the Master of Life, and inspire them with confidence in His providence. I send you the black gown, (Mr. Badin,) who blessed your chapel last year, that he may break to you the bread of the word of the Great Spirit, that he may pray with you and for you, baptize your children, bless your marriages, and forgive the sins you have committed, if you repent of them, and are resolved no more to do the same.

May the grace and peace of our Lord Jesus Christ be with you all.
Your affectionate father,

GABRIEL RICHARD."

He became a candidate for Congress a second time, but was defeated by a majority so small, that six more votes would have secured his election. A remark made by Dr. Gallitzin, of Loretto, Pa., is worthy of citation here, as that illustrious missionary was noted for his rigorous views on almost every point. Writing to Father Richard, he said: "When I heard of your election to Congress, I disapproved of it at once; but I have the honor to inform you, that if you can manage to have a seat in Congress all your life, you will do more good for religion with your salary, than many other missionaries with all their zeal and preaching." It would be thought a novelty in our day for a man to go to Congress with a view of promoting the cause of religion by means of his salary.

Father Richard was made the Vicar-General of the Bishop of Cincinnati about this time; and, having received a reinforcement of several missionaries, was enabled to extend the benefits of religion to many who had been deprived of them for many years. The bishop also honored him with an occasional visit, but these were necessarily at distant intervals. But the conversion of the Indians, the remnants of once powerful tribes, was the object of his most tender solicitude, and the cause of much painful anxiety. His efforts, however, were crowned with a degree of success that would have satisfied the zeal of many a one, though not his. As an instance, it may be remarked, that when he first visited the Ottawas at Arbre Croche, in 1799, "he found only one who had been baptized; in 1829, the number of fervent Christians among them exceeded seven hundred. Among the

Potowatomies, Messrs. Stephen Badin and others labored with considerable success. Nothing can be more affecting or more edifying than the interview which took place in July, 1830, between the chief of tribe, Pokegan, and Mr. Richard, to whom he applied for a resident missionary. After supplicating the good priest in the most earnest manner to send a clergyman to the Potowatomies, he observed to him that they prayed every morning and night, men, women and children, and also fasted two days before Sunday, according to the tradition of their ancestors. These, said he, are the prayers we have learned; see if I know them properly. Then falling on his knees, and making the sign of the cross with great respect, he recited the Our Father, Hail Mary, the Creed, and the commandments of God, without the slightest mistake." The means furnished Father Richard by the Association for the Propagation of the Faith, enabled him to extend the good work still further among the rude children of the forest; and the presence of eight missionaries where he alone had once labored, made their ministrations so frequent as to produce more permanent results.

But the time was at hand when he was to receive the reward of his long and arduous labors. He had spent more than a third of a century in this one field without any earthly recompense, nor did he seek such a return; but he saw the field gradually ripen for the harvest, under his unremitting toil. Thrice had he seen his ecclesiastical superiors change, owing to the extension of the Church; and now when he was about to lay down the burden of the priesthood, the center of his extensive territory was to become itself an Episcopal See. It is even said that he was nominated to the office of chief pastor; but the bulls did not arrive till after his death. This, however, does not appear to be correct. He would most probably have been chosen had it not been for an unfortunate litigation in which he was engaged with an erring ecclesiastic, but in which he acted with the advice of some of the most eminent jurists of the country, with most of whom he was personally acquainted. Dr. Gallitzin, of Loretto, Pa., was spoken of in connection with the dignity; but neither did he receive the mitre.

The terrible scourge of the cholera, which visited certain parts of the United States in 1832, found Father Richard, like a true disciple

of the Good Shepherd, ready to give his life for his flock. And the sacrifice was demanded. Having relieved both the corporal and spiritual wants of those stricken with the epidemic, he himself caught it in the end, and was soon reduced to the last extremity. Bishop Fenwick, to his great consolation, called upon him, and offered him such spiritual succor as was necessary, unconscious that he also was ere long to follow his fellow-laborer, a victim of the same dread disease. Father Richard died at Detroit, September 13th, 1832, his last words being those of Holy Simeon: "Now Thou dost dismiss Thy servant, O Lord, according to Thy word, in peace." Bishop Fenwick died at Wooster, Ohio, on his way to Cincinnati, a martyr to duty, on the 26th of the same month. Never before had the north-west sustained so great a loss as it did in the death of Father Richard, and never did it give so feeling and so appropriate an expression as on the occasion of his obsequies, in which all differences of opinion were lost sight of in the tribute an afflicted people paid to his memory.

It must be said of Father Richard, as of not a few of the clergy who labored so zealously in the United States at the close of the last century and the beginning of the present, that he was inclined to rigorism. Whether this was the result of early training, or a national characteristic, or a course in a measure forced upon them by the exigencies of the times and circumstances in which they were placed, it certainly cannot be denied. But I am far from imputing it to them as a fault. The great and lasting fruit resulting from their ministry, is the best proof that they adopted a course dictated by Christian prudence; and if we are permitted, and it may be required, to adopt a different course, we must not forget that times change, and we change with them. Happy will it be for us if our fruits remain as theirs remain. Father Richard was remarkable for energy and decision of character, no less than for his untiring devotion to the good of the people confided to his pastoral care. "In the functions of preaching, catechising and hearing confessions," says Father Badin, "he was constant and indefatigable. I never knew a priest more laborious, more mortified, more learned, or more solidly pious in all this country." In another letter, dated April 12th, 1828, he writes: "Mons. Richard is overwhelmed with labors, fatigues, cares, debts law suits and calumnies. He is a meritorious laborer, a learned and

holy man, but a bad manager of temporal affairs. I love, esteem and admire him.”* Bishop Fenwick speaks of him as “the oldest, the most respectable and the most meritorious missionary in Michigan.” As a citizen, both in times of war and peace, Father Richard took a leading part; and from whatever point of view we regard him, he is justly entitled to be called the Apostle of the North-West—a worthy successor of the martyrs of zeal and the martyrs of blood whose hallowed dust awaits the resurrection in graves known only to the angels of God.

Reflections on the Life and Work of Very Rev. D. A. Gallitzin.

The lives of the leading missionaries of the New World are, as a rule, not only an account of their various careers, but also a history of the settlements in their own times and a shadowing of what they will remain so long as their influence is felt. And this is eminently true of the subject of these remarks, Dr. Gallitzin, as he is familiarly called in Western Pennsylvania. The spot upon which he determined to plant his colony, like the places selected by some of the other missionaries, was already occupied by a few Catholic families; but it was not long before his character was so indelibly stamped upon it that it could with truth be called his own. But he differed from all the other missionaries; for he not only ministered to the spiritual necessities of his flock, and tried to induce other families to settle in the place, but he also acted the part of a land agent, in purchasing large tracts of country and disposing of it to such as he could induce to make their homes in the colony. It was thus that Loretto became in every respect Dr. Gallitzin's colony.

Few names are more widely known than that of this illustrious missionary; and few have been the subject of a greater variety of comments; but the sacrifices which he made rather than the success that attended them, commonly give a key to the estimate of his character. So far this may be regarded as correct; yet it must be admitted by those who have made his life and labors the subject of

* *A Century of Catholicity in Kentucky*, by Hon. B. J. Webb, pp. 454, 455.

careful study, that none of these writers have given a true picture either of the man or the priest. His friends have admired without sufficient discrimination; while those outside the Church, whether friends or not, are incapable of realizing what it is to pass such a life as his. Nor does this paper profess to correct all errors. So long, laborious and eventful a career cannot be crowded into the narrow compass of a few pages.

Who was Dr. Gallitzin? Demetrius Gallitzin, who took the additional name of Augustine in confirmation, was the only son and heir of one of the oldest and most famous families of Russia; a family remarkable as well for its men of talent and military renown as for the influence which it frequently exercised on the destinies of its native country. The name *Gallitzin* is traced back with certainty to the early part of the sixteenth century, Demetrius Alexeivitch Gallitzin, the father of the American missionary, was born about the year 1735, and was sent as ambassador to France in 1763. Aug. 28th, 1768, he married the countess Amelia von Schmettau, the only daughter of the celebrated Prussian field-marshal of that name. Demetrius, the second child, and only son, was born at the Hague, to which his father was ambassador, December 22d, 1770. But his mother spent the greater part of her time at Munster, in Germany, where she was the center of a circle of distinguished *literati*, being a woman of refined education and great force of character. Her father was a Protestant, but according to an agreement between the parents, she was to be raised a Catholic. But it may be said with truth that religion found little room in her thoughts till about the year 1784, when the care of her family caused her to reflect seriously, and begin to lead a life of fervor. Demetrius, being a son, was reared in the Russian church, but at the age of seventeen he also was converted, as he informs us in his writings. His father destined him for the pursuit of arms, and to that end obtained a commission for him while he was yet in his cradle. But his education could not be regarded as finished until he had spent some time in traveling, something which the distracted state of Europe rendered impossible. But the new republic, on the other side of the Atlantic, which after achieving its independence, had adopted a constitution, was now attracting the attention of the Old World; and it was therefore determined to send him thither,

and that he might travel with less expense, and be able to make observations with more freedom, it was further resolved that he should pass under the assumed name of Augustine Smith. He bore this name for many years, until his real name becoming known, confusion resulted, and he petitioned the Legislature of Pennsylvania for the restoration of his correct name, which was granted December 5th, 1809. As traveling companion was assigned him Rev. Felix Brosius, a very prudent and learned Jesuit, who afterwards spent much of his time on the American mission. He left Munster on 8th of August, 1792, never to return, and landed at Baltimore on the 28th of October. Having letters of introduction to Bishop Carroll, he waited on that prelate, who received him as his rank demanded, and recommended him to study the history and constitution of the United States, as a preliminary step to forming an acquaintance with the country and its people. But he soon began to contrast the tranquil prosperity of this country with the turmoil of old Europe, and the consequence was that he began to love it. At the same time he felt an attraction to the sacred ministry, to labor for the salvation of souls in a country where the harvest was so great and the laborers so few. Communicating this desire to the bishop, that prelate found himself placed in a very delicate position, on account of the manner in which the young man had been confided to his care. He therefore, after having carefully examined the case, recommended the prince to stop at the seminary where he could reflect with more leisure, while he wrote to the princess. Fearing at first that the bishop had exercised undue influence, she finally recognized the vocation of her son as the call of heaven, and gave her consent. The prince immediately commenced the study of theology, and was ordained to the priesthood on the 18th of March, 1795, the first person to receive all the Holy Orders in the United States.

The early years of his ministerial career were spent in various parts of Maryland, and at Conewago, in Pennsylvania, with a visit in the year following his ordination to the scene of his future labors on the summit of the Allegheny mountains. He immediately conceived the idea of planting a colony there with the aid of his vast estate, which he hoped to be able to secure, notwithstanding the displeasure which his elevation to the ministry had caused his father, and the still

further fact that by that act he was disinherited by the laws of his country. How his hopes were shattered will appear further on. But it was not until the end of four years that he was able to carry his resolution into execution. He received permission from the bishop, in a letter dated March 1st, 1799, and arrived at the mountains about the month of August of the same year. This was a step of the first importance for the people there, for the Church in the western part of the State, and much more for himself; and hence it will not be out of place to cast a hasty glance at the country and at the man who was destined for more than forty years to cultivate it in the sweat of his brow and in the sorrow of his heart.

"Previous to the year 1789, the tract of country which is now enclosed within the limits of Cambria county was a wilderness. 'Frankstown settlements,'¹ as it was then called, was the frontier of the inhabited parts of Pennsylvania east of the Allegheny mountains. None of the pioneers had yet ventured to explore the eastern slope of the mountain. A remnant of the savage tribes still prowled through the forests, and seized every opportunity of destroying the dwellings of the settlers, and butchering such of the inhabitants as were so unfortunate as to fall into their hands. The howling of the wolf and the shrill screaming of the catamount, or American panther, both of which animals infested the country in great numbers at the period of its first settlement, mingled in nightly concert with the war-whoop of savages.

"It is believed that Captain Michael M'Guire was the first white man who settled within the present bounds of Cambria County. He settled in the neighborhood of where Loretto now stands, in the year

¹ Conrad Weiser gives a rather novel description of Frankstown in the *Journal* of his visit to the Indians of Logstown, under date of August 20th, 1748, where says: "Came to Franks Town, but saw no houses or cabin."—*History of Western Pennsylvania*, Appendix, p. 13.

Frankstown which stood about three miles below Hollidaysburg, on the Juniata River, "Is probably the oldest place on the Juniata River—traders having mentioned it as early as 1750. . . . The Indian name of the place was *Assunepachla*, which signifies, a meeting of many waters, or, the place where waters join. . . . The general belief is that the town was named by the traders in honor of an old chief named Frank. This, however, is an error. It was named after an old German Indian trader named Stephen Franks. . . . whose post was at this old Indian town."—Jones' *Juniata Valley*, pp. 324, 325.

1790, and commenced improving that now interesting and well cultivated portion of Allegheny Township; a large portion of which is still owned by his descendants. Thomas Blair, of Blair's Gap, Huntingdon (now Blair) County, was at this time the nearest neighbor Captain M'Guire had. He resided at the distance of twelve miles. . . . Many anecdotes are related by the citizens of Allegheny Township of the adventures of their heroic progenitors among the savage beasts, and the more savage Indians, which then infested the neighborhood."²

Why Dr. Gallitzin took the resolution of coming to the outskirts of civilization and their forming a settlement is a subject of interesting inquiry. Were there not fields sufficiently extensive for the exercise of his zeal nearer the haunts of civilization? Undoubtedly there were. But he was not pleased with much that he saw, and he wished to have a colony after his own way of thinking. In a country composed of so many different elements, with a church made up of persons from many lands, each of which had its peculiar customs and ways of thinking, who were thrown upon our shore, and left for years without either the ministrations of religion or the guidance of local ecclesiastical superiors, it is not to be wondered at that there should be not only conflicting opinions, but also that abuses should find their way into the scattered flocks, abuses which were not infrequently fomented by those who should have been pastors, but who were in reality wolves in sheep's clothing. But it is equally to be expected that a person from a country different from any of these, with ideas altogether his own, should see all these things in their most objectional form, and wish to correct them all at once, where many another would have bided his time. It must be admitted that Dr. Gallitzin's zeal was not always according to knowledge. Whether it was the traditional ideas which he inherited from the land of lords and serfs; the recollection of all that he had expended in money and suffered in toil and anxiety for the good of his colony; a mistaken notion in what he judged to be for the best; the fact that he had for so many years exercised authority unshared by anyone; or, what is most probable, the combined influence of all these, it is a fact beyond all question, that he was a man who at no time in his life would brook

² Day's *Historical Collections of Pennsylvania*, p. 179.

opposition. His word was law ; and from it he recognized no appeal. This is as manifest in the first years of his career as it is in the last. Bishop Carroll, who with a sincere love for the young priest, possessed the ability to read his character, wrote to him under the date of October 20th, 1798, admonishing him in paternal yet forcible language, not to be too anxious to correct all abuses at once, nor too desirous of imposing his views and opinions upon others. The terms of the bishop's letter are so applicable to him during his whole life, that one or two extracts are reproduced here. Says the bishop : " I have already often admonished you, and others in whom you have perhaps placed more confidence have urged you, to try more to win the affections of your congregations, to lead them by mildness, even here and there to overlook some things which are not precisely as they should be, that afterward you may correct them by gentle persuasion, instead of at once making use of your authority, and carrying that authority to its utmost limits. . . . And then, what a doctrine it is that all who are under your charge should be bound also to yield to every opinion you may have, to every proposal you make, without being permitted to question."³ This is a true picture of Dr. Gallitzin's way of managing affairs. In view of this, and finding that matters had already taken shape in the older Catholic settlements, it may safely be said that he came to the mountains that he might there be able to mould a colony to his own way of thinking. His preference of the summit of the mountain may be due in part to the fact that the country west of the mountains was not as yet, well known, and that consequently he could not form a correct idea of the relative eligibility of different places ; and, seeing a settlement already begun here, which was still so small that it could easily be moulded to his way of thinking, his thoughts were naturally drawn to it.

Here it was that he spent a little more than forty years of his life, and finally laid his remains to rest, far from his native land and those who were dear to him, leaving all things to follow the divine call which his Master addressed to him in the morning of his life. The remnant of his vast estates was spent in the furthering of the cause which he had espoused ; and though it was but the remnant, and

³ *Leben und Wirken des Prinzen D. A. Gallitzin*, von P. Heinrich Lemcke, p. 147.

though he was harassed by pecuniary embarrassments till within about seven or eight years of his death, still he expended no less than \$150,000 in the purchase of lands, amounting to at least 20,000 acres, as an intimate clerical friend of his informed me while he showed me many of the deeds, &c. Had his whole estate been at his disposal, his expenditure would doubtless have been more than twice as much. But he was deprived of it, in part, by the laws of his country, and in part, it would appear, by the fault of his sister's husband, into whose hands much of it had been given, but who never transmitted it to its destination. As valued by three of his trusty friends, it amounted to 70,000 rubles in money, and in real estate it comprised the villages of Lankoff, in the government of Waldamir; and Fabinzin and Nikulskin, in the government of Kostrom, with all the lands, mills and other property thereto belonging, and two thousand two hundred and sixty male subjects. But it pleased a kind Providence to relieve him from all his embarrassment before death closed his eyes, and to give that tranquility to the evening of his life, which was denied to its earlier years. Thus far the world will sympathize with him, with, perhaps, a passing regret that he was a "Romanist." But his religious life is as replete with interest as his secular career.

As a priest, Dr. Gallitzin was a person who always regarded his sacred calling as the highest that can be conferred upon man, and he endeavored with the energy peculiar to him to act the character as he conceived it. Never for a moment did he appear oblivious of the character of his holy calling, and when trials assailed him, when pecuniary obligations, which he had assumed for the good of his colony, drove him almost to the verge of despair, he was careful to maintain his position as the minister of God; even when calumny assailed his reputation, he did not permit himself for a moment to be unmindful of what he owed his divine Master. Few have passed through more trials than he—some, indeed, in a measure of his own creation—but in all he was the consistent priest, severe, yet consistent. As a pastor he was a man of the most rigid discipline. Laying down for his people laws that few could find it easy to comply with, he permitted no one to deviate from them. And woe to the one who took the liberty of modifying the law to suit his tastes; it was an usurpation for which a due atonement would infallibly be required. His severity

verged at times on the ridiculous ; at times again, on the impossible, and always on the severe. Store goods instead of homespun, modern fashions, as they were understood three-quarters of a century ago, instead of frontier simplicity, a family carriage instead of a farm wagon as a vehicle for church-going, would be certain to elicit such a rebuke as few, besides Dr. Gallitzin could administer. It would appear that he had selected the summit of the mountain because he thought the ideas of the world at large would be longer in penetrating that remote region, or perhaps would never penetrate it. His look, his voice, his whole manner said more clearly than language could express it, " I am monarch of all I survey," and I mean to continue such.

As a missionary, Dr. Gallitzin well merits the name so frequently applied to him of—the Apostle of the Alleghenies. At the time of his arrival, there was but one priest in all the western part of the State—the pastor of the little flock at Sportsman's Hall, in Westmoreland county. With him he shared the care of all the scattered settlements west of the mountains, and much of the territory east of that range. His missions extended to a distance of at least sixty miles from Loretto in some directions, and in none, except toward the north, was it much less. Yet he was regular in the visitations of the numerous stations, and to each he devoted the same attention as if it were the only one he had. More than twenty-five flourishing congregations are now dotting the extensive territory to the Catholics of which he alone broke the bread of the word. As a preacher, Dr. Gallitzin was rather clear and forcible, than polished and eloquent. He attained a remarkable command of the English language, but it is seen rather in his writings, where he had an opportunity to polish it, than in the discourses, which a person in his situation had little chance to elaborate. And, as his people required and prudence dictated, his discourses were rather plain instructions than polished sermons. He labored to instruct rather than to elicit applause, and he was terribly severe in re-proving those who failed to pay a due regard to the rules which he deemed it advisable to enact for the regulation of the religious concerns of his colony. Although educated in Germany, and spending all his early life there, his German was far from pure. As his spiritual director, Father Lemcke, remarks, he learned it at a time when the passion

for French prevailed, and it was strongly adulterated with importations from that fashionable tongue. But his auditors were far from being critics, and in the scarcity of priests that marked the foundation of religion in these parts, they did not enjoy the luxury of taking up the time of the sermon in comparing the preacher to some other whom they had heard, and who, of course, was better in their opinion. Though master of the French he had no opportunity of employing it on the mission in which he found himself.

For about nine years he was Vicar-General for the bishop of Philadelphia in the western part of the State; but circumstances seldom rendered it necessary for him to exercise the duties of that office, and although for the rest of his life he was looked up to by the priests of this section of country, and was held in great esteem by the bishop, with whose views in most things, however, his did not harmonize, his life affords little opportunity of judging of him as an ecclesiastical superior. But it appears safe to say that he was not intended by nature to fill such a position. His opinions were too strongly marked; he was too little open to conviction, he was too strongly wedded to his own opinions, and possessed too little of the suavity of manner necessary for one who is placed in the trying position of the local heads of the Church here in early days. In short, he did not know how to use authority, and have others recognize it, without appearing to use it, and hence had he been a superior, he would have suffered shipwreck on the same rock upon which not a few others among us have gone down even in the brief span of our history.

But in nothing perhaps does the illustrious missionary appear to greater advantage than in his writings. These, though few, and embracing no more than three small volumes, are clear and forcible expositions of Catholic doctrine, written in a dispassioned style, with a view of instructing his own flock, or of showing the teachings of the Church in their true light to those not of the one fold. They have been honored with a translation into several foreign languages, and even in our day, notwithstanding the multiplicity of books, they are standard works.

Moved by a sense of the great sacrifices he had made in the cause of religion, more perhaps than by a consciousness of his real worth,

his learning and zeal, it was sought on more than one occasion to have him raised to the episcopacy. Soon after his consecration to the See of New Orleans, in 1815, Bishop Dubourg proposed the division of his vast diocese, the transfer of Bishop Flaget to St. Louis, and the promotion of Dr. Gallitzin to the See of Bardstown. It was also determined to propose him as the first bishop of Cincinnati, but when he was informed of it he declined in a letter to Bishop Flaget. Again, in a correspondence between Bishops Flaget and Dubourg, about the year 1827, the advisability of erecting a See to embrace a portion of Western Pennsylvania and Virginia, was discussed, and the name of Dr. Gallitzin was recommended as first, and that of Father Maguire as second on the list of candidates. "We do not learn," says Dr. Spalding, "whether the application was actually made to Rome at this time, but we gather from a previous letter of Bishop Dubourg, that he had before petitioned the Holy See to have Dr. Gallitzin appointed a titular Bishop (*in partibus*), as a mark of the estimation in which the Holy See held his distinguished services and great sacrifices in the cause of religion. He had also proposed the same eminent ecclesiastic as the first bishop of Detroit, though on the second place on the list, Father Grassi having been first."* Bishop Conwell, of Philadelphia, also desired him as his coadjutor. The truth seems to be that the Doctor desired and expected to see Loretto the home of a bishop, and himself the incumbent. The first is clearly expressed in his correspondence, and the latter is easily read between the lines. Nor can we blame him. For while he wished well for it, on the one hand, he could not be ignorant of the fact that he had made it what it was, and, on the other, he felt a reluctance to leave it and go elsewhere, or remain, and act a secondary part. But however successful he was as a missionary, he never would have made a successful bishop, for reasons intimated above; and it is well for the Church in this country, and much better for himself, that his promotion was not favored by the Holy See.

Worn out with labors, and full of years, he closed his long and chequered career from the effects of an injury he had received while attending a sick call years before, on the evening of May 6th, 1840,

**Life, &c., of Bishop Flaget*, Spalding, pp. 166, 216, 250 and 251.

in his beloved Loretto ; and his hallowed remains repose under a monument in front of the Loretto church.

What strikes us most in attempting to form an estimate of the character of Dr. Gallitzin, is the sacrifices he made, and the labors and privations he underwent for the cause of religion. We cannot but look upon the selection of the summit of the Allegheny mountains for his colony, as a great mistake, although he succeeded in making the country round largely Catholic. The same results might have been attained in a country far better adapted to agriculture, and at that day a colony could have been established almost anywhere. Though zealous and laborious to an extraordinary degree, he does not strike us as working always to the best advantage, and though self-denying and pious, his character does not impress us with that idea of holiness which we are accustomed to associate with the names of some others of our early missionaries. Yet his must ever be regarded as one of the most illustrious names in the annals of the Church in this country ; a name that is shaded only by a strong self-will and an imprudent selection of his field of labor.

[ORIGINAL DOCUMENTS.]

Céloron's Journal.

[Concluded from page 33.]

The 9th of October, I set out from the lower part of the Narrows and came to pass the night at Point Pelée. During our voyage across Lake Erie nothing happened worth mentioning. On the 19th I arrived at Niagara, where I was delayed three days from stress of weather. The 22d I set out from Niagara for the southern part of Lake Ontario, so as to pass that way to Fort Frontenac. It took me fourteen days to sail over this lake, and many of my canoes were broken by the violence of the winds. On the 6th of November I arrived at the fort.

The 7th of November I set out from Fort Frontenac and passed by the establishment of M. Piquette.¹ I had received orders from

¹ See RESEARCHES, vol. II, p. 63.

M. the Marquis de la Gallisonière to notice how many deserted during my expedition. I did not find any more desert than when I was passing there in the beginning of July. His (M. Piquette's) fort was burned after his departure for Montreal, by some Indians who are believed to have been sent by the English at Chouéquin. A granary stocked with hay was also burned, and a sort of a redoubt which stood in the angle of the bastion was saved, although it was set on fire on different occasions.

There were but three men on guard at this fort, one of whom had lost his arm by a gun exploding in his hand whilst firing on those who were setting the place on fire. I made inquiries as to whether it was known which nation it was that had perpetrated this act, and I was told that it was two Goyoquin,² who had passed the summer with M. Piquette, and who had been hired by the English to take away his negro from him. I set out and came to pass the night at the foot of the Rapids.

The 10th of November, I arrived at Montreal where I stayed two days. I went down to Quebec to render an account of my expedition to M. the Marquis de la Jonquière.³ I felt happy enough, notwithstanding the fatigues of the campaign, the poor diet, and the number of sick, to have lost [only] one man, who was drowned in the shipwreck of M. Dejonquière. I was happy too in the esteem of Father Boncamp, a Jesuit and great mathematician, who paid very great attention to the route. The journey is twelve hundred leagues. I was still more happy in my own esteem and in that of the officers of the detachment. All that I can say is, that the nations of these localities are very badly disposed towards the French, and are entirely devoted to the English. I do not know in what way they could be brought back. If violence were to be used, they would be notified of it, and would take to flight. They find a great refuge with the Flat-Heads,⁴ from whom they are not very distant. If our traders were sent there for

² Most probably for Goigouen, the name of the Cayugas, one of the Six Nations. —Shea's *Jogues' New Netherlands*, p. 48.

³ He had succeeded the Marquis de la Galisonière as Governor-General of New France.

⁴ It is here difficult to determine what tribe of Indians is here meant; but it could not have been that which is now known as the Flat-Heads.

traffic, they could not sell their merchandise at the same price as the English sell theirs, on account of the many expenses they would be obliged to incur. Moreover, I think it would be dangerous to make any easier conditions with the nations who inhabit the Beautiful River, than those made at the other posts. Detroit, Miamis, and the rest would abandon our ancient posts and perpetuate the nations on the Beautiful River, who are within the grasp of the English government. However, some persons have been sent there these last years; but there were fewer English then, and they had not so much credit as they have to-day; and, if the French traders will tell the truth, they will agree that their profits will prove just as trade made with the English by the exchange of furs. The raccoons, the otters and the pecos⁵ command a very low price in England, while with us they are very high; and, besides, only these furs are known to come from that quarter, but never beavers, this last is given in exchange to the English. A solid establishment would be useful in the colony, but there are a great many inconveniences in being able to to sustain it, on the score of the difficulties of the ways for transporting provisions and the other suitable requisites. I am in doubt as to the feasibility of the undertaking without incurring enormous expenses. I feel myself obliged on account of the knowledge I

⁵ French, *Les chats, loutres, et peceous* (or *pecous*.) I am at a loss to know what animal is meant by the last term. That the French word *chat* commonly translated *wild cat* means rather a raccoon will appear, I think, from the following: The name of Lake Erie and the tribe of Indians that once inhabited its shores, is derived from the Huron word *Tiron*; or *Tu-era-kak*, the Onondaga name of the raccoon. Contrast the two subjoined passages. Dr. O'Callaghan says: "There is in one of these islands"—in the western end of Lake Erie—"so great a number of *cats* that the Indians killed as many as nine hundred of them in a very short time."—*Memoirs of the Indians*, 1718, N. Y. Col. Doc. IX, 1886. Col. Smith, a man of no mean intelligence, who was on the spot some forty years later, says: "Some of the Wyandots or Ottawa, frequently make their winter hunt in these islands"—the same islands. "Though excepting wild fowl and fish, there is scarcely any game here but *raccoons*, which are amazingly plenty, and exceedingly large and fat, as they feed upon the wild rice which grows in abundance in wet places round these islands. It is said that each hunter in one winter will catch one thousand raccoons." And, again, "As the raccoons here lodge in the rocks, the trappers make their wooden traps at the mouth of the holes; and as they go daily to look at their traps in the winter season, they generally find them filled with raccoons."—*Col. Smith's Captivity*, pp. 81, 82.

have acquired of all these places, to put these reflections at the end of my *journal*, so that one may make use of them as he shall judge proper.

Signed,

CELORON.

Copy of the Summons served on the English of the Beautiful River :

We, Céloron, Captain, Knight of the Royal and Military Order of St. Louis, Commander of a detachment sent by order of M. the Marquis de la Galissonnière, Governor-General of New France, have summoned the English traders who were in an Indian village, situated on the Beautiful River, to withdraw into their own country with their effects and baggage, under penalty of being treated as smugglers in case of refusal, to which summons the said English traders responded—that they were going to withdraw into their own country with their effects. Made in this, our camp of the Beautiful River.

Copy,

LECIONQUIERE,⁶

T. S. V. P. (or B.)

The following is a copy of

The Famous Bull of Pope Alexander VI.,

Issued May 2, 1493, by which he drew the line between the newly discovered, or to be discovered, possessions of Spain and Portugal. The text of the bull and the early English translation of it are from *The First Three English Books in America*, pp. 201—204. The orthography of both the Latin and the English is modernized, but no other changes are made. The circumstances which called forth the bull are too well known to require any notice of them in this place; but no little judgment is required in perusing most histories of the affair.

ALEXANDER, EPISCOPUS, SERVUS SERVORUM DEI, CHRISITIANISSIMO IN CHRISTO FILIO FERDINANDO REGI, ET CHARISSIMÆ IN CHRISTO FILIÆ ELIZABETH REGINÆ CASTELLÆ, LEGIONIS, ARAGONUM, CICILLÆ, ET GRANATÆ: ILLUSTRIBUS, SALUTEM ET APOSTOLICAM BENEDICTIONEM.

Inter cætera Divinæ majestati beneplacita opera et cordis nostri desiderabilia illud profecto potissimum extitit ut fides Catholica et Christiana religio nostris præsertim temporibus exaltetur ac ubilibet ampliatur

⁶Joncaire ?

ac dilatetur, animarumque salus procuretur, ac barbaræ nationes depri-
mantur et ad fidem ipsam reducantur. Unde cum ad hanc sacram Petri
Sedem Divina favente clementia (meritis licet imparibus) evocati fueri-
mus, cognoscentes vos tanquam veros Catholicos reges et principes :
quales semper fuisse novimus, et a vobis præclare gesta, toti pene orbi
notissima demonstrant, nedum id exoptare, sed omni conatu, studio, et
diligentia, nullis laboribus, nullis impensis, nullisque parcende periculis,
etiam proprium sanguinem effundendo efficere, ac omnem animum ves-
trum, omnesque conatus ad hoc jam dudum dedicasse, quemadmodum
recuperato regni Gránatæ a tyrannis de Sarracenorum hodiernis tem-
poribus per vos, cum tanta Divini nominis gloria facta, testatur.
Digne dicimur non immerito, et debemus illa vobis etiam sponte, ac
favorabiliter concedere, per quæ hujusmodi sanctum ac laudabile ab
immortali Deo acceptum propositum, indes ferventiori animo ad ipsi-
us Dei honorem et Imperii Christiani propagationem, prosecui valemus.
Sane accepimus quod vos qui dudum animum proposueratis
aliquas insulas et terras firmas remotas et incognitas, ac per alios hac-
tenus non repertas, quærere et invenire, ut illarum incolas et habitato-
res ad colendum Redemptorem Nostrum et fidem Catholicam profit-
endum reduceretis, hactenus in expugnatione et recuperatione ipsius
regni Granatæ plurimum occupati, hujusmodi sanctum et laudabile
propositum vestrum ad optatum finem perducere nequivistis : Sed
tamen sicut Domino placuit, regno prædicto recuperato, volentes de-
siderium vestrum adimplere, dilectum filium Christophorum Colon-
um virum utique dignum et plurimum commendatum ac tanto negotio
aptum, eum navigiis et hominibus ad similia instructis, non sine max-
imis laboribus, ac periculis, et expensis destinastis ut terras firmas et
insulas remotas et incognitas, hujusmodi per mare ubi hactenus
navigatum non fuerat, diligentur inquireret. Qui tandem (Divino
auxillo facta extrema diligentia in mari oceano navigantes,) certas
insulas remotissimas et etiam terras firmas quæ per alios hactenus
reptæ non fuerant, invenerunt. In quibus plurimæ gentes
pacifice viventes, et (ut asseritur) nudi incipientes, nec carnibus
vescentes, inhabitant : Et ut præfati nuncii vestri possunt opinari,
gentes ipsæ in insulis et terris prædictis habitantes, credunt unum
Deum Creatorem in Cœlis esse, ac ad fidem Catholicam amplexandum
et bonis moribus imbuendum, satis apti videntur : Speque habetur,
quod si erudirentur, nomen Salvatoris Domini Nostri Jesu Christi in

terris et insulis prædictis facile induceretur. Ac prefatus Christophorus in una ex principalibus insulis prædictis, jam unam turrinam satis munitam, in qua certos Christianos qui secum iverunt, in custodiam et ut alias insulas ac terras firmas remotas et incognitas inquirerent posuit, construi et ædificari fecit. In quibus quidem insulis et terris jam repertis, aurum, aromata et aliæ quamplurimæ res præciosæ diversi generis et diversæ qualitatis reperiuntur. Unde omnibus diligenter, et præsertim fidei Catholicæ exaltatione et dilatatione (prout decet Catholicos reges et principes) consideratis, more progenitorum vestrorum claræ memoriæ regum, terras firmas et insulas prædictas, illarumque incolas et habitatores, vobis divina favente clementia subijcere et ad fidem Catholicam reducere proposuistis.

Nos itaque hujusmodi vestrum sanctum et laudabile propositum plurimum in Domino commendantes ut illud ad debitum finem perducatur, et ipsum nomen Salvatoris Nostri in partibus illis inducatur, hortamur vos quamplurimum in Domino, et per sacri lavacri susceptionem, qua mandatis Apostolicis obligati estis, et per viscera misericordiæ Domini Nostri Jesu Christi attente requirimus, ut cum expeditionem hujusmodi omnino prosequere et assumere prona mente orthodoxæ fidei zelo intendatis, populos in hujusmodi insulis et terris degentes, ad Christianam religionem suscipiendum inducere velitis et debeatis, nec pericula nec labores ullo unquam tempore vos deterreant, firma spe fiduciaque conceptis quod Deus Omnipotens conatus vestros feliciter prosequetur. Et ut tanti negotii provinciam Apostolicæ gratiæ largitate donati, liberius et audacius assumatis, motu proprio non ad vestrum vel alterius pro vobis super hoc nobis oblata petitionis instantiam, sed de nostra mera liberalitate ac de Apostolicæ potestatis plenitudine, omnes insulas et terras firmas inventas et inveniendas, detectas et detegendas versus Occidentem et Meridiem, fabricando et et construendo unam lineam a polo Arctico scilicet Septentrione, ad polum Antarcticum, scilicet Meridiem, sive terræ firmæ et insulæ inventæ et inveniendæ sint versus Indiam aut versus aliam quamque partem quæ linea distet a qualibet insularum quæ vulgariter nuncupantur *de los Azores* et *Cubo Verde* centum leucis versus Occidentem et Meridiem.

Itaque omnes insulæ et terræ firmæ repertæ et reperiendæ, detectæ et detegendæ a præfata linea versus Occidentem et Meridiem, quæ per

alium regem aut principem Christianum non fuerint actualiter possessæ usque ad diem Nativitatis Domini Nostri Jesu Christi proxime præteritum, a quo incipit annus præsens millissimus quadringentesimus nonogessimus tertius, quando fuerunt per nuncios et capitanos vestros inventæ aliquæ prædictarum insularum, Auctoritate Omnipotentis Dei nobis in Beato Petro concessa, ac vicariatus Jesu Christi qua fungimur in terris, cum omnibus illatum dominiis, civitatibus, castris, locis, et villis, jurisbusque et jurisdictionibus ac pertinentiis universis, vobis hæredibusque et successoribus vestris (Castellæ et Legionis regibus) in perpetuum tenore præsentium donamus, concedimus, et assignamus: Vosque et hæredes ac successores præfates illarum dominos, cum plena, libera, et omnimoda potestate, auctoritate, et jurisdictione, facimus, constituimus, et deputamus. Decernentes nihilo minus per hujusmodi donationem, concessionem, et assignationem nostram, nullo Christiano principi qui actualiter præfatas insulas et terras firmas possederit usque ad prædictum diem Nativitatis Domini Nostri Jesu Christi jus quæsitum, sublatum intelligi posse aut auferri debere.

Et insuper mandamus vobis in virtute sanctæ obedientiæ (ut sicut pollicemini et non dubitamus pro vestra maxima devotione et regia magnanimitate vos esse facturos) ad terras firmas et insulas prædictas, viros probos et Deum timentes, doctos, peritos, et expertos ad instruendum incolas et habitatores præfatas in fide Catholica et bonis moribus imbuendum destinare debeatis, omnem debitam diligentiam in præmissis adhibentes.

A quibuscumque personis, cujuscunque dignitatis, etiam imperialis et regalis status, gradus, ordinis vel conditionis, sub excommunicationis latæ sententiæ pœna quam eo ipso si contra fecerint incurrant, districtius inhibemus ne ad insulas et terras firmas inventas et inveniendas, detectas et detegendas versus Occidentem et Meridiem, fabricando et construendo lineam a polo Arctico ad polum Antarecticum, sive terræ firmæ et insulæ inventæ et inveniendæ sint versus Indiam aut versus aliam quamcunque partem quæ linea distet a qualibet insularum quæ vulgariter nuncupanter *de los Azores* et *Cabo Verde* centum leucis versus Occidentem et Meridiem ut præfertur, pro mercibus habendus vel quavis alia causa accedere præsumat absque vestra ac hæredum et

successorum vestrorum prædictorum licentia speciali: Non obstantibus constitutionibus Apostolicis, cæterisque quibuscunque, in illo in quo imperia et dominationes et bona cuncta procedunt. Confidentes quod dirigente Domino actus vestros, si hujusmodi sanctum ac laudabile propositum prosequamini, brevi tempore cum felicitate et gloria totius populi Christiani, vestri labores et conatus exitum felecissimum consequenter. Verum quia difficile foret præsentem literas ad singula quæque loca in quibus expediens fuerit deferri, volumus ac motu et scientia similibus decernimus, quod illarum transsumptis manu publici notarii inderogati subscriptis, et sigillo alicujus personæ in ecclesiastica dignitate constitutæ, seu curiæ ecclesiasticæ munitis, ea prorsus fides in judicio et extra ac alias ubilibet adhibeatur, quæ præsentibus adhiberetur si essent adhibitæ vel ostentæ.

Nulli ergo omnino hominum liceat hanc paginam nostræ commendationis, hortationis, requisitionis, donationis, concessionis, assignationis, constitutionis, deputationis, decreti, mandati, inhibitionis, et voluntatis infringere vel ei ausu temerario contraire. Si quis autem hoc attentare præsumperit, indignationem Omnipotentis Dei, ac Beatorum Petri et Pauli Apostolorum ejus, noverit incursurum.

Datum Romæ apud Sanctum Petrum: Anno incarnationis Domini 1493, quarto nonas Maii: Pontificatus nostri anno primo.

TRANSLATION.

[MOST PROBABLY BY RICHARD EDEN.]

ALEXANDER, BISHOP, THE SERVANT OF THE SERVANTS OF GOD :
 TO OUR MOST DEARLY BELOVED SON IN CHRIST, KING FERDINAND, AND TO OUR DEARLY BELOVED DAUGHTER IN CHRIST, ELIZABETH, [ESABELLA,] QUEEN OF CASTILE, LEON, ARAGON, SICILY AND GRANADA: MOST NOBLE PRINCES, HEALTH AND APOSTOLIC BENECTION.

Among other works acceptable to the divine Majesty and according to our heart's desire, this certainly is the chief, that the Catholic faith and Christian religion, especially in this our time, may in all places be exalted, amplified and enlarged, whereby the health [salvation] of souls may be procured, and the barbarous nations subdued and brought

to the faith. And therefore, whereas, by the favor of God's clemency (although not with equal deserts,) we are called to this holy seat [See] of Peter, and understanding you to be true Catholic princes, as we have ever known you, and as your noble and worthy facts [deeds] have declared in manner to the whole world, in that with all your study, diligence and industry you have spared no travails, charges, or perils, adventuring even to the shedding of your own blood, with applying your whole minds and endeavors hereunto, as your noble expeditions achieved in recovering the kingdom of Granada from the tyranny of the Saracens in these our days, do plainly declare your facts [deeds] with so great glory of the divine name. For the which, as we think you worthy, so ought we of our own free will favorably to grant all things whereby you may daily with more fervent minds to the honor of God and enlargement of the Christian empire, prosecute your devout and laudable purpose most acceptable to the immortal God. We are credibly informed that whereas of late you were determined to seek and find certain islands and firm lands far remote and unknown (and not heretofore found by any other,) to the intent to bring the inhabitants of the same to honor our Redeemer and to profess the Catholic faith, you have hitherto been much occupied in the expugnation and recovery of the kingdom of Granada, by reason whereof you could not bring your said laudable purpose to the end designed. Nevertheless, as it hath pleased Almighty God, the foresaid kingdom being recovered, willing to accomplish your said desire, you have, not without great labor, perils and charges, appointed our well beloved son, Christopher Columbus, (a man certainly well commended as most worthy and apt for so great a matter,) well furnished with men and ships and other necessities, to seek (by the sea where hitherto no man hath sailed) such firm lands and islands far remote and hitherto unknown. Who (by God's help,) making diligent search in the ocean sea, have found certain remote islands and firm lands which were not heretofore found by any other. In the which (as is said,) many nations inhabit, living peaceably and going naked, not accustomed to eat flesh. And as far as your messengers can conjecture, the nations inhabiting the foresaid lands and islands, believe that there is one God, Creator in heaven: and seem apt to be brought to the embracing of the Catholic faith and to be imbued with good manners [morals]: by reason whereof, we may hope that if they will be instructed, they may easily be induced to receive the

name of our Saviour Jesus Christ. We are further advertised that the forenamed Christopher hath now built and erected a fortress with good munition in one of the foresaid principal islands, in the which he hath placed a garrison of certain of the Christian men that went thither with him: as well to the intent to defend the same, as also to search other islands and firm lands far remote and yet unknown. We also understand that in these lands and islands lately found, is great plenty of gold and spices, with divers and many other precious things of sundry kinds and qualities. Therefore, all things diligently considered, (especially the amplifying and enlarging of the Catholic faith, as it behoveth Catholic princes, following the example of your noble progenitors of famous memory,) whereas you are determined by the favor of Almighty God to subdue and bring to the Catholic faith the inhabitants of the foresaid lands and islands;

We, greatly commending this your godly and laudable purpose in our Lord, and desirous to have the same brought to a due end, and the name of our Savior to be known in those parts, do exhort you in our Lord, and by the receiving of your holy baptism, whereby you are bound to Apostolic obedience, and earnestly require you by the bowels of mercy of our Lord Jesus Christ, that when you intend for the zeal of the Catholic faith to prosecute the said expedition to reduce the people of the foresaid lands and islands to the Christian religion, you shall spare no labors at any time, or be deterred with any perils, conceiving firm hope and confidence that the Omnipotent God will give good success to your godly attempts. And that being authorized by the privilege of the Apostolical grace, you may the more freely and boldly take upon you the enterprise of so great a matter, we, of our own motion, and not either at your request or at the instant petition of any other person, but of our own liberality mere and certain science [knowledge], and by the fulness of Apostolical power, do give, grant and assign to you, your heirs and successors, all the firm land and islands found or to be found, discovered or to be discovered towards the west and south, drawing a line from the pole Arctic to the pole Antarctic, (that is) from the north to the south: Containing in this donation whatsoever firm lands or islands are found or to be found toward India or toward any other part whatsoever it be, being distant from or without the foresaid line drawn a hundred leagues toward the west

and south from any of the islands which are commonly called *De los Azores* and *Cabo Verde*.

All the islands and firm lands, found and to be found, discovered and to be discovered from the said line toward the west and south, such as have not actually been heretofore possessed by any other Christian king or prince until the day of the Nativity of our Lord Jesus Christ last past, from the which begins this present year, being the year of our Lord, 1493, whensoever any such shall be found by your messengers and captains, we, by the authority of Almighty God, granted to us in St. Peter, and by the office when we bear on the earth in the stead of Jesus Christ, do forever by the tenor of these presents, give, grant, assign, unto you, your heirs, and successors, (the kings of Castile and Leon) all those lands and islands, with their dominions, territories, cities, castles, towers, places, and villages, with all the right and jurisdictions thereunto pertaining; constituting, assigning, and deputing you, your heirs, and successors the lords thereof, with full and free power, authority and jurisdiction. Decreeing, nevertheless, by this our donation, grant and assignation, that from no Christian prince which actually hath possessed the foresaid islands and firm lands unto the day of the Nativity of our Lord before said their right obtained to be understood hereby to be taken away, or that it ought to be taken away.

Furthermore we command you in the virtue of holy obedience (as you have promised, and as we doubt not you will do upon mere devotion and princely magnanimity) to send to the said firm lands and islands, honest, virtuous and learned men, such as fear God, and are able to instruct the inhabitants in the Catholic faith and good manners, applying all their possible diligence in the premises.

We furthermore strictly inhibit all manner of persons, of what state degree, order, or condition soever they be, although of imperial and regal dignity, under the pain of the sentence of excommunication which they shall incur if they do to the contrary, that they in no case presume without special license of you, your heirs and successors, to travel for merchandise or for any other cause, to the said lands or islands, found or to be found, discovered or to be discovered, toward the west and south, drawing a line from the pole Arctic to the pole

Antaretic, whether the firm lands and islands found and to be found, be situate toward *India* or toward any other part, being distant from the line drawn a hundred leagues toward the west from any of the islands commonly called *De los Azores* and *Cabo Verde*: Notwithstanding constitutions, decrees and Apostolical ordinances whatsoever they are to the contrary, in Him from whom empires, dominions and all good things do proceed: Trusting that Almighty God, directing your enterprise, if you follow your godly and laudable attempts, your labors and travails herein, shall in short time obtain a happy end, with felicity and glory of all Christian people. But forasmuch as it should be a thing of great difficulty these letters to be carried to all such places as should be expedient, we will, and of like motion and knowledge do decree that whithersoever the same shall be sent, or wheresoever they shall be received with the subscription [signature] of a notary thereunto required [affixed,] with the seal of any person constituted in ecclesiastical dignity, or such as are authorized by the ecclesiastical court, the same faith and credit to be given thereunto in judgment or elsewhere, as should be exhibited to these presents.

It shall therefore be lawful for no man to infringe or rashly to contrary [contravene] this letter of our commendation, exhortation, request, donation, grant, assignation, constitution, deputation, decree, commandment, inhibition, and determination. And if any shall presume to attempt the same, he ought to know that he shall thereby incur the indignation of Almighty God and His Holy Apostles Peter and Paul.

Given at Rome, at St. Peter's, in the year of the Incarnation of our Lord, 1493; the fourth day of the nones of May, the first year of our seat [Pontificate.]

Notes.

It seems to have escaped the attention of those who have written of the first bishop of Pittsburg, that, the earliest intelligence of his promotion to the new see was brought to the United States by a carrier pigeon, five weeks in advance of the steamer by which the news

was officially conveyed to our shores, as the *Catholic Herald* of August 24, 1843, informs us.

ANOTHER contribution to our history, which cannot fail to interest the curious and the historian, while it will edify the devout, is *Catholic Memoirs of Vermont and New Hampshire*, by Rt. Rev. Louis de Gœsbriand, D. D., which gives an account of the wonderful conversion of Fanny Allen, the Barber family and Rev. Henry Hyt, of Claremont, New Hampshire.

PERHAPS the oldest priest in the United States and certainly one of the oldest in the world, is the Rev. Joseph Neyron, of the Congregation of the Holy Cross, Notre Dame, Indiana. He was at the battle of Waterloo, where he was taken prisoner; but being a surgeon, he was treated with consideration for the need the English had of his services. He next studied, and was ordained for the Diocese of Belley in the spring of 1828, came to Vincennes in 1835, labored in various parts of the west and south and was the first priest to officiate in Chicago. He has been at Notre Dame for the last twenty years, and, though ninety-six years of age; he still teaches his medical class regularly, and takes great pleasure in it. From present appearances he is likely to more than complete the century.

THE most recent contribution to American Catholic history is a hand-book entitled: *The Hierarchy of the Catholic Church in the United States*, By John Gilmary Shea, LL. D. The work, although containing a large amount of precise and valuable information, can hardly be said to be worthy of the illustrious author whose name it bears. Of the 171 prelates, living and deceased, whose biographies it contains, 50 were born in Ireland, 31 in France, 13 in Germany, 13 in Maryland, 9 in Pennsylvania, 8 in New York, 7 in Belgium, 4 in Spain, 4 in Austria, 3 in Ohio, 3 in Kentucky, 3 in Canada, 2 in Italy, 2 in the West Indies, 2 in Switzerland, 2 in Massachusetts, 2 in Florida, 2 in South Carolina, and 1 each in England, Holland, Bohemia, Mexico, New Brunswick, Scotland, Vermont, Maine, New Jersey, Georgia, and West Virginia.

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SOME NOTICES OF THE PRESS.

It is a work of surpassing interest. The origin of the *Register* is explained in a concise introductory essay to the volume. The notes are pertinent and valuable.—*Magazine of American History*.

The title of the document speaks for its importance. It is without doubt one of the most interesting that has been preserved in connection with the French occupation of Western Pennsylvania, and the reverend author has done a real service in giving the public an accurate translation of it. It is carefully annotated, and is prefaced with an introductory essay on the French in Western Pennsylvania. The text of the *Register* is given in both French and English.—*Pennsylvania Magazine of History and Biography*.

Rev. Mr. Lambing reproduces the French, giving what was by no means an easy task, a correct rendering into English, with notes, in which his local knowledge enables him to afford the student valuable aid. The notes show extensive research, and cover a multitude of topics. The *Register*, in its attractive shape, is now made accessible to all, and takes us back vividly to the French post where the chaplain, looking on the unbroken forest, said his Mass, confessed officers and men going forth to battle, and gave Christian burial to those who fell fighting for their king and country.—*American Catholic Quarterly Review*.

The translation has been accomplished with fidelity and accuracy. The reverend author has prefaced the translation with a very interesting and scholarly account of the French in Western Pennsylvania. The *Register* itself is a most important document, and in the attractive form in which it is now offered will prove a treasure to the library of any one who may be fortunate enough to secure it.—*Magazine of Western History*.

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